but the light of the air modificated and improved by condensation; or, as if one should maintain, that the sun and moon, and all the stars, were really nothing else but the mere reflections of those images, that we see in rivers and poods of water. But this hath always been the* sottish humour and guise of Atheists, to invert the order of the universe, and hang the picture of the world, as of a man, with its heels upwards. Conscious reason and understanding, being a far higher degree of life and perfection, than that dull plastic nature, which does only do, but not know, can never possibly emerge out of it; neither can the duplication of corporeal organs be ever able to advance that simple and stupid life of nature into redoubled consciousness or self-perception; nor any triplication, or indeed milledupatioo of them, improve the same into reason and understanding. Thirdly, for the better colouring of the former errors, the Hylozoists adulterate the motion of the plastic life of nature, confounding it with wisdom and understanding. And though themselves acknowledge, that no animal sense, self-perception, and consciousness belongs to it, yet they will have* it to be a thing perfectly wise, and consequently every atom of senseless matter that is in the whole world, to be infallibly omniscient, as to all its own capacities and congruities, or whatsoever itself can do or suffer; which is plainly contradictions* For, though there may be such a thing as the plastic nature, that, according to the former description of it, can do without knowing, and *m* devoid of express consciousness or self perception! yet perfect knowledge and understanding, without consciousness, is nonsense and ioipossi-